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able circumstances" (page 151). Again, he says, evolution so often brings such entire changes in governmental forms that it is utterly useless to consider the finality of socialist organization. "We must build up a nation of democrats before socialism is possible" (page 161). It is necessary that the revolting workman have a breadth of vision and a concept of right, to make him a socialist.

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Source Book for Social Origins; Ethnological Materials, Psychological Standpoint, Classified and Annotated Bibliographies for the Interpretation of Savage Society. By WILLIAM I. THOMAS (Chicago: The University of Chicago Press, 1909. Pp. xvi, 932. \$4.50).

In the preparation of a source book an editor has two alternatives. He may select brief fragments and thus cover a wide field at the expense of making the book a thing of shreds and patches, or he may choose solid masses of material which adequately present a limited number of subjects. Professor Thomas has chosen the latter alternative. The result is a bulky volume, indeed, but a satisfactory one. Of his forty-seven selections only one is of less than three pages, and the majority cover from ten to thirty pages.

There are seven divisions, devoted to "the relation of society to geographic and economic environment," "mental life and education," "invention and technology," "sex and marriage," "art, ornament and decoration," "magic, religion, myth," "social organization, morals, the state." Each part is supplied with a special bibliography and at the end are six classified bibliographies and a list of one hundred best books for general libraries. These bibliographies, with a brief introduction and a critical comment on each part, represent the editor's own contribution. Difference of opinion as to what should be included in such a collection is inevitable. To the reviewer it would seem that a book which is avowedly devoted to the ethnological backgrounds of sociology ought to begin with the classification and description of races, or at least with a survey of the physical origin and attributes of man.

While the book is intended simply as a storehouse of materials for class use, it represents in some sense the author's point of view on the problems and interpretation of social growth. The history of primitive man is not to be studied as a mere branch of pedagogy, but as an essential, indivisible part of the whole history of the race. It can no more be neglected by the historian than can the study of the child mind, or the animal mind, by the psychologist. But the recapitulation theory is in no sense a safe guide in the interpretation either of the child mind or the savage mind. "We have every reason to think that the mind of the savage and the mind of the civilized man are fundamentally alike . . . And incidentally there was never a more inapt comparison than that of the child with the savage."

Readers of Professor Thomas' earlier studies, and particularly of his *Sex and Society*, are familiar with his psychological point of approach to the social problem. His interpretations are fresh and suggestive, but they are always open to the stock criticism of reading into the savage mind many of the intricate processes of the expert modern psychologist. His plea that the human mind and human practices are "everywhere of the same general pattern" must be accepted as valid insofar as it relates to the larger fundamentals, as also must his rejection of Herbert Spencer's theory that the nature peoples are nearer, mentally, to the pre-human type than are the civilized. Similarity of general structure, however, does not imply similarity of detailed process, and it is here that the dangers of the over-specialized method lie. In his criticism of others, Thomas does good service in exactly this line, by pointing out the inadequacy of narrow "particularistic" theories as explanations of the process of social growth,—imitation, conflict, consciousness of kind. Feeling the need of some more comprehensive single formula in place of these, he proposes to substitute "control" as a term both wide and deep enough to cover the case.

Nearly all the selections are from living or quite recent authors. Herbert Spencer holds perhaps the most conspicuous place, albeit his views are presented chiefly to be refuted. With the exception of Ratzel few continental writers are drawn upon. It is to be regretted that Thomas has not included some of the rich material which has appeared in France in recent years. While it is impossi-

ble, as it would perhaps be undesirable, that there should be unanimity of opinion among the many authors quoted, the editor has so adjusted the selected matter, together with his own comments, that the book presents a fairly unified body of information. The abundant bibliographical material will help to fill in the gaps which the limited number of extracts must necessarily leave. It is a conscientious and useful piece of editing, and furnishes a guide to the bewildering mass of literature of which the student of society must take increasing account.

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Parenthood and Race Culture An Outline of Eugenics. By
CALEB WILLIAMS SALEEBY. (New York: Moffat, Yard &
Co., 1909: Pp. 389. \$2.50 net.)

This book is a popular exposition of the principles of eugenics. It is a very sensible work and deserves wide reading. The author, who is among the best known of the younger British writers along the line of social biology, presents the subject of eugenics in a clear and attractive way without in any way overlooking the great practical difficulties of the subject. Dr. Saleeby is well aware that biological principles cannot be applied to human society as to a herd of animals. For the most part, therefore, he limits his advocacy of practical measures to "negative eugenics," or to the segregation of the hopelessly unfit, and to education for parenthood.

Dr. Saleeby defines eugenics as selection for parenthood based upon the facts of heredity, but with the purpose of developing a better race. Thus conceived, eugenics is not a mere section of biology, but is rather, as the author himself recognizes, in its theoretical aspects, a section of sociology; and in its practical or applied aspects, a section of scientific philanthropy. The author defines his subject in social terms and discusses the biological principles involved with social ends in view. This, of course, introduces many ethical and social criteria into the discussion, for which the author has been severely criticized; but these criteria